His first marriage fre-
582 quently is with a kalə yaskə, but this is not always the case.
[587] Many young men of poor families marry a zogor when they marry
[556] for the first time. Since polygamy is permitted, and under Islamic law a man may have as many as four wives, men of important and wealthy families take more than one wife, and prefer to marry a kalə yaskə each time.

885 It was mentioned that the kalə yaskə takes her name from
302 the hair-do worn by girls before maturity. After marriage, with the permission of her young husband, she will have her hair redone according to the style which characterizes an adult woman. Thereafter she is not a kalə yaskə; she takes her place with
586 adults. Should she be divorced by her husband, she would re-
885 turn to the protection of her luwali. She is then eligible for marriage once again, though now she approaches the situation as a grown woman, and of course, one who is not inexperienced in sex.
[587] Attitudes attending the marriage of a kalə yaskə, and much of the ceremony involved, are no longer appropriate when a zogor marries.

586 A woman who becomes a zogor suddenly finds that she has a great deal of freedom in her behavior. Her luwali, or some older friend or relative, provides her with a room in his household,
[535] and men come to court her. She participates in the frequent outdoor dancing in which only zogors take a part since no self-
584 respecting husband would permit his wife to dance publicly. An
587 unmarried man enters into a relationship with a zogor which
[431] ideally should end in their marriage. If he is not already married, he comes to visit the zogor regularly, bringing her presents of clothing and jewelry. It is accepted that a man court-

[GEIDAM]

366 The Geidam market-place represents one such focus of communal activity. It is an area 186 yards by 150 yards, with rows of permanent stalls made of grass mats, and occasional trees. 443 People are present in the market every day, buying and selling, but these are few in number and are limited largely to sellers of food staples. Wednesday is market day in Geidam, and on that day, thousands of people crowd the paths and the stalls, chatting, bargaining, buying and selling. People come into Geidam from a radius of ten to fifteen miles to attend the Wednesday market; and literally everyone in the town visits the marketplace on market day at some point during the day.

361 632 As was mentioned earlier, every Kanuri town is built in a "U" pattern around an open plaza, the dandal. The over-all U-pattern is still apparent in Geidam, but since Geidam is a large town whose growth has been uneven, expansion has destroyed the [634] symmetry of the physical plan of the town. The dandal is still very much in evidence, and at its eastern face is the Ajari, the [351] compound of the District Head (Ajia) of Geidam. The dandal leads directly to the gate, or chinna of his compound, which forms a second important focus of communal activity. Much administrative activity occurs in the cleared area before the chinna of the [527] Ajia's compound. In addition, much ceremonial activity, involving displays of horsemanship by the men serving under the Ajia, [526] takes place before the chinna of his house. Many forms of recre- [535] ation, dancing and wrestling, are also held at the head of the dandal, while multitudes of townspeople gather along the borders of the dandal to watch.

[GEIDAM]

796 second day. This is the time for paying the zakat, the alms-
431 tax. Rich men give away clothes and money as sadaka at this
[565] time so that they will have good luck. Poor people give away
[777] kola nuts and perfume. This is also the time when members of
[602] the various jili give small gifts to members of linked jili
796 with whom they have joking relationships (nəngima). As the
[789] sun sets on the second day all women bang on their water stor-
[753] age pots to drive away the jinn (spirit) who brings sickness.
[515] On the second night everyone also bathes. People, women in
particular, then go to the houses of Malams where the Malam
reads a section of the Koran which is then repeated by those
[788] present. The Malam then assigns counting of prayer beads (ta-
[535] jimi) for each person. Later in the night dancing is held in
[857] a central area, and many guns are discharged. Little boys mill
about knocking sparks off smouldering pieces of wood onto
other little boys.

[782] The last of the important festival days is the Prophet's Birthday, called variously Ngumɔri Kura (great festival), Ngumɔri Kuguibe (kugui means chicken), since chickens are sacrificed at this time, or Mamaludu.

F. Marriage, Family and Household.

128 In the preceding chapter, the general features of Kanuri culture were presented and it was pointed out that this was largely ideal culture. The present chapter, in contrast, deals with a single community and describes behavior as it occurs